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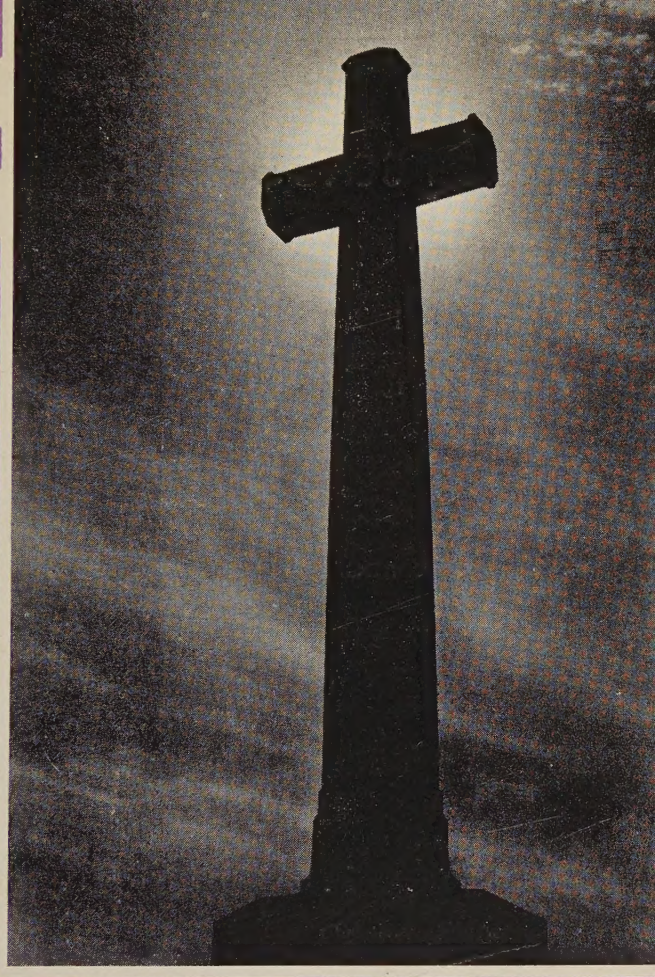
MARCH 1947

A
MAGAZINE
FOR CHURCH
SCHOOL
WORKERS

the

CHURCH
SCHOOL

Teachers



THE CHURCH SCHOOL TEACHER

VOLUME XVI No. 3

MARCH 1947

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Photograph by Harold M. Lambert

Published monthly except during July and August by the Augustana Book Concern under the auspices of the Board of Parish Education of the Evangelical Lutheran Augustana Synod of North America. J. VINCENT NORDGREN, Editor, 2445 Park Avenue, Minneapolis 4, Minn. *Yearly Subscriptions:* five or more to one address, 75 cents each. Single subscriptions, 85 cents. In changing address, give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., under Act of March 3, 1879.

The Church School Teacher

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Using Teaching Films Effectively

By STANLEY L. JOHNSTON

AUDIO-VISUAL materials are merely tools which good teachers must use intelligently if the best results are to be obtained. Although numerous research studies have proved rather conclusively the great value of the motion picture as a medium of instruction, only through correct usage can the best results be secured. What is accomplished depends almost entirely on the suitability of the film to the age level, its correlation with the lesson or course of study, and how it is presented.

The moving picture should not be considered an end in itself. Rather, it should be thought of as supplementary or additional material used to help present the assigned lesson more effectively. It should be used to enhance the regular church school lesson and not to replace it. It only aids. It never

replaces the lesson material or the instructor.

Careful selection is important. Make sure that the important points of the lesson are emphasized. Do not waste time showing films that only remotely touch upon the subject. If only part of a film deals with the lesson, show only that part. Use several short reels if necessary. Along with other lesson materials, select films to assist in making the lesson more realistic, to give the children the needed background of experience, to arouse greater interest or to accomplish any one of a number of purposes. The teacher recognizes the motion picture as one of the best motivating devices for better teaching. Although the teaching film is not designed for entertainment, a great deal of interest can be aroused by correct use. It should

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be short enough so that the entire period will not be dominated with little opportunity provided for discussion and other activities. The aim should be correlation and not substitution for the church school materials. Remember, the film is just a tool!

A film is like a textbook in containing only a few facts or a great many. A high school textbook would not be used to teach primary children. Likewise, a primary textbook would not be used to teach high school students. The same principle applies in the use of films. They are used for instructional purposes usually on the grade level for which they were prepared. When motion pictures were first introduced in public schools, some teachers assembled all the children in the auditorium to see a "show" or "movie." In many cases, entertainment became the chief function. This is no longer the approved teaching method in the public schools. Now the film is used in the classroom like any other teaching materials—by the teacher—and usually for only one class or age level at a time. There is danger that some church school teachers will also follow the "auditorium method." As the demand becomes greater, more

films will be available for the teacher to use in his own class. The vocabulary and content will be better co-ordinated. Films will be prepared to supplement church school materials for all classes and age levels.

The teacher will find his role far greater when films are used correctly. The instructor must spend more time in preparation, have the objectives of the lesson clearly in mind, and all materials ready before the class begins. The instructor's success will depend largely upon his own preparation and ingenuity. The steps in the correct classroom use are known as: preview, preparation of students, presentation of film, and follow-up. During preview, the film should be studied as thoroughly as a textbook. Stop the projector at frequent intervals and make notes. A thorough knowledge will help the teacher correlate the film with the lesson to better advantage. It should be thoroughly discussed before it is presented to the class. The purpose which it is expected to accomplish should be made clear to the pupils. The students may be prepared by questions raised by the teacher and members of the class, by careful

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Are We Learning Our Lesson?

UNLESS nations like ours change their ways and learn to behave, we are doomed. Warnings to that effect are coming not only from leaders within the church, but also from outstanding men in the fields of science, business, and education.

Here, for example, is the challenging statement of Robert M. Hutchins, Chancellor of the University of Chicago:

"We have about five years in which to learn to behave ourselves.

"But learning how to behave ourselves is the only defense against the atomic bomb. Other civilizations were destroyed by barbarians from without. We breed our own. We can not rely on our possessions of a secret about the atomic bomb.

"The only secret worth keeping came out when the bomb went off.

"The world's hope lies in the processes of education at home and abroad. We have to educate everybody, of every age, at home and abroad."

Education can do it, if it is the kind that gives God His rightful place. It will then be an education

of heart as well as of head and hand. If He is left out, we shall only multiply and intensify our forces of destruction.

A Call to Action

AS HAS already been announced in these columns, a very important convention of Christian workers is to be held at Des Moines, Iowa, next July 23-27, under the auspices of the International Council of Religious Education.

Evening sessions will be devoted to mass meetings of an inspirational character. Morning sessions will be used mostly for demonstrations and other presentations of a practical nature. Afternoon sessions are being arranged for denominational groups to give special attention to their own work. It promises to be a great convention.

The Call to Action, recently issued by the Council, strikes the keynote of the convention:

The Church of Jesus Christ today faces a chaotic and confused world which seems bent upon self-destruction. An uneasy peace seems an all too meager re-

ward for the horrors of a global war. Here at home we see rising social and economic tensions, racial antagonisms and a loss of national morale. In small communities and large cities juvenile delinquency, broken homes, sex immorality, alcoholism, and an amazing indifference to political morality alarm us all. A widespread ignorance of the teachings of the Bible dismays all serious persons. If ever it was important that the Protestant evangelical forces of America mobilize themselves for effective Christian teaching, that time is now.

In all of this tumult, the Christian gospel, which presents Christ Jesus as our Lord and Saviour, is today, as always, our only hope. Only the acceptance of the way of the Cross will keep men living together in sacrificial devotion. This gospel, furthermore, has been committed to Christians as a sacred trust to be taught to others with persuasive love. We must teach, with renewed hope and increased courage, the saving power of Christ and His way of life. We must teach all persons and lead them to Christian commitment.

As Christians, we must do all in our power to encourage and inspire the leaders in Christian teaching in order that our gospel be presented with evangelical fervor.

To face the present urgent needs of mankind the Protestant evangelical forces of Christian education are called to meet in a great Convention. Impelled by a new evangelistic zeal, we must rally and mobilize our forces in a great, united effort to arouse all our people to a deeper concern for the moral and spiritual needs of persons. We must seek inspiration and fellowship. We must chart new directions. We must lift our hearts and minds and souls toward greater achievement for Christ and His Church. To this end, let the workers in Christian teaching in the United States and Canada come to Des Moines. Let us demonstrate to our two nations and the world our unity in the task of teaching for Christian living. Let us proclaim again our allegiance to the redemptive gospel of the Lord Jesus Christ. Let us declare our conviction that He alone can save and redeem our world. His we are, and Him we serve.

What a drunkard pays the saloon keeper is but a small part of the bill.

The Soul of a School

A SUNDAY SCHOOL may also be said to have a soul.

If it is only a place where a crowd gathers to go through certain motions in a perfunctory manner, the school can hardly be regarded as having a soul. If its teachers are not concerned for the spiritual nurture of the pupils; if the atmosphere is one of irreverence; if nobody takes seriously the learning and remembering of the Word of God; if those who attend leave no better than they were when they came—then it may be doubted that the school has a soul.

If, on the other hand, there are thought and feeling in the singing and the prayers; if the teachers are concerned for the eternal welfare of the pupils; if all are brought

Happy and fortunate are those who belong to such a school.

face to face with the supreme need for seeking first the kingdom of God and His righteousness; if there is a friendly warmth of Christian fellowship; and if what is learned becomes insight and power in the lives of both teachers and pupils all through the week—then it may be said that the school has a soul.

Let no one suppose that it makes little difference whether or not your school has a soul! Let no one suppose, either, that what he is and does is of little importance!

Twenty-first International Convention for Christian Education, Des Moines, Iowa, July 23-27.

Dynamite!

Recently, Dr. Visser t'Hooft, Secretary of the World Council of Churches, told an impressive audience that the peoples of Europe had rediscovered the Bible. "It is ironic," he said, "that the Nazi regime has by its persecution, done the cause of religion a service." Said Visser t'Hooft, "The people thought that since the Nazis attacked the Bible so vigorously, it must contain some dynamite and they began again to open its pages to find that dynamite—and they found it!"

Our Undeveloped Resources

FOLLOWING World War II, the churches and related welfare agencies of America are facing the greatest opportunity and responsibility for world service that any generation has faced since the days of the apostolic church of the first century of the Christian era.

Dr. John R. Mott, speaking before the initial conference when the Survey of the National Stewardship Institute, showing a decrease of more than a billion dollars in church giving, was presented, said, "This conference today may prove one of the most dangerous meetings that we have ever attended. Dangerous because of what these startling facts and charts portend if we ignore them. But they are equally challenging and inspiring because of what they promise in the way of a new era for our churches and for civilization if we heed them and pay the price.

"What does the increasing thoughtfulness and turning to religion mean? It means the hour is here. We are summoned to something that will far transcend anything in the long history of mankind."

The possibilities of the church and its associate character-building agencies would be unlimited if given adequate financial assistance, the Institute points out, but lack of funds does not make the issue an economic one. The factor involved is moral, the public's obligation to the church so that the church's obligation to the public may be met in turn.

The present support of the church amounts to a mere 1.35 per cent on a per capita income of \$1,194 presenting a distinct contrast to the depression year of 1932 when 5.25 per cent was donated on a per capita income of \$320.41. A difference of \$6,230,000,000 in the national rate. It is the objective of the Institute to recapture depression heights of giving. The realization of this goal would add \$6,100,000,000 and practically quadruple the present current resources of every religious and philanthropic agency.

If man had kept Jacob's vow to God to give a tithe of his income, he would be contributing at the rate of \$16,000,000,000 a year to beneficial agencies. If he contributed the full 15 per cent of his tax exempt income it would amount to \$24,000,000,000.

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Quitting to Begin

By GERTRUDE HILL

I GIVE UP! Honestly, it is hopeless! I don't seem to get anywhere with my Sunday-school class. Mr. Adams, you might as well look for another teacher," asserted Louise, as the classes were being dismissed.

"Just a minute, Louise. This was probably one of those days when things seemed to go differently from what you had planned," interjected Mr. Adams, the superintendent.

"Oh, no," continued Louise. It is the same every Sunday. The children just aren't interested. At times they get so unruly that we don't get anything out of the lesson. Guess I am not cut out to be a teacher."

"Well, Louise, it is time for church now, so let's talk it over some evening this week. I would like to know more about your problem. You know talking things over with someone often helps to straighten out the difficulties. How about coming over to my house some free evening this week?"

"Mr. Adams, I hardly think it any use, but I do hate to have the children think they have got

the best of me. Well, let's see. Would Tuesday evening be all right?" asked Louise.

It was agreed to meet the following Tuesday evening.

Meantime Mr. Adams reviewed in his mind some of the observations he had made of Louise's class and other classes of that age group in the junior department. The class was increasing in numbers. It needed competent leadership. It must not fail. Of course the classes which had tables had the advantage of using their Bibles and study books with more facility than the few classes which had not been provided with tables because of waiting for the lumber. At least Louise had proper equipment and good teaching materials in her favor. Certainly she was mature enough to be able to handle the group. She had frequently expressed her Christian convictions to the class, and the superintendent knew that she was a fine Christian character.

Louise, too, had given considerable thought to analyzing the situation in the intervening days. She wondered in what respects she

could have done things differently. No doubt Mr. Adams could more easily detect her shortcomings.

On Tuesday evening Louise started out for her appointment with Mr. Adams. She brought along the *Teacher's Guide* and pupil's *Study Book* of the *Christian Growth Series*, which was being used that quarter. She hoped that Mr. Adams might help her with next Sunday's lesson.

Mr. Adams had rather expected to see the same hopelessness reflected from the previous Sunday's episode. After the usual introductory greetings he realized that Louise seemed to be in a different frame of mind, that of a seeker groping for guidance and help.

So Mr. Adams began telling Louise that he had noticed the membership of the class was increasing to where it was too many for one group. Just as soon as he could secure another teacher the class would be divided into two groups.

Louise agreed that a smaller number in the class would be a help but she felt that it would take more than that to secure and maintain interest in the class session.

Mr. Adams then suggested that

she explain how she prepared and studied her lessons at home.

"I always pray for guidance and enlightenment," Louise began, "sensing my inadequacy and limited knowledge, before studying the lesson materials. I have tried to follow the procedure suggested in the *Christian Growth Series*. First, I study the pupil's book. I read the lesson carefully and look up the Bible references, so I will know the content as well as the pronunciation of the words, especially the proper names. I always fill in the blanks that the children are expected to do. Then I read through the *Teacher's Guide*, noting the additional background information which makes the lesson interesting. This material requires quite some time for study so I begin early in the week and then review it again the latter part of the week."

"Do you make a brief outline so you know what points you want to develop and in that way realize the objectives you plan to attain?" inquired Mr. Adams.

"Well, not exactly," continued Louise. "I check in my books what portions I plan to use as we don't have time to cover the whole lesson."

"Have you ever timed yourself

while studying to see how much time it takes to develop the portions you plan to use in the class period?" questioned Mr. Adams.

"No, I can't say that I have thought about timing it accurately. We seldom get to the end of the lesson but I supposed it was because I had to take so much time to get the class settled down to the lesson. You know, Mr. Adams, I'm beginning to realize it would help to jot down a brief outline and the time it would take to teach the lesson. At least it sounds like it is worth trying."

"Louise, I think you will find the outline of considerable help. The thirty-minute class period goes by so rapidly that we need to plan the use of that time to the greatest advantage."

"I guess one reason I lost interest in the class," admitted Louise, "was because I really spent so much time preparing the lessons, and the pupils seldom, if ever, prepared their lessons. There is only one boy who comes with all the blanks filled in and who has read the lesson. I know his mother and father are interested in helping him study the lesson at home. One time I saw some of my pupils copying from his book during the opening worship period. I can't

very well put up with such deceit so I'm wondering if it might not be better to work on the lesson together in the class period."

"Why, Louise, I supposed you understood that the junior courses in the *Christian Growth Series* were planned to be taught as a supervised study. You and the children work together in approaching and developing the lesson. So many have had the same sad experience that you have just mentioned in teaching a lesson to the faithful few who have studied the lesson at home and the remainder of the class have come unprepared. You can now easily understand why some of the members of the class are bored and not interested while you are helping one or the other group in the class period."

"Well, yes," confessed Louise. "I knew it was supposed to be a supervised study plan, but I had always taught the other way of reciting the lesson studied at home instead of studying the lesson in the class period. I guess I was unwilling to try another method of conducting a lesson. Then, too, I didn't think much would be accomplished if the children didn't do some studying at home."

"There must still be some study-

ing at home," warned Mr. Adams, "but it follows the old lesson rather than studying a new, unfamiliar lesson. You can assign re-reading and studying of the Scripture passages so that they will better understand what they are reading and also it will furnish a review of the whole lesson. Further drill of the memory work of the previous lesson can be studied and reviewed at home. However, it is a good idea to spend the first five minutes at the next session reviewing whatever home study was assigned. Make use of the requests made for home study or else the children will see no use of carrying out any homework."

"It seems like such a new and different type of teaching, but it does sound reasonable and practical. We certainly don't get anywhere attempting to have the children recite what they haven't studied. It's a funny thing but I am just beginning to realize that it would be more interesting to study a lesson together. Honestly, Mr. Adams, I hope I can make it up to those dear children and give them something to be interested in. I am getting a little excited about beginning this supervised study plan next Sunday. But how will

I explain to my pupils about not studying the new lesson?"

"The only difference in making the assignment for the following Sunday will be to give definite reading and memorizing selections from the lesson studied, just a follow-up or a continuation of that lesson. Really you were gradually solving your own problem but it was just taking a little time and thought to find a better and more interesting plan in teaching your class. You were on the right track but not quite sure how to develop a study lesson instead of a recitation lesson. About a month from now I shall be looking forward to hearing how you and the class are progressing with the supervised plan."

"Thank you, Mr. Adams, for helping me to realize and understand this way of presenting a lesson during the class period. I must not take any more of your time this evening. Yes, I shall be eager to report our class procedures in a month from now," responded Louise in her parting remarks.

During the ensuing four weeks Mr. Adams did not go near Louise and her class. He wanted to give her the opportunity and responsibility of working out this study plan by herself.

Four Sundays later Louise approached Mr. Adams somewhat differently from that Sunday when she had been ready to quit teaching. Then she had felt so incapable, ready to give up in desperation. Now she was confident, both in herself and the members of the class.

"Honestly, I can hardly realize that I am teaching the same pupils." Louise eagerly explained to Mr. Adams. "Since we started studying the lesson together in class we are all so busy looking up the Scripture passages and deciding on the correct answers to be filled in for the written exercises that the discipline problems have improved. The children seem to get a clearer understanding of the lesson by my helping them as

we go along in their study books. That is the way they study their lessons in the public schools, too, the children told me."

"I am so happy for you and your class, Louise. Someone has said that 'learning to teach is learning how to help learners.' You have certainly found that to be true in your situation. My guess is that you aren't ready to quit teaching that class now," prophesied Mr. Adams.

"Indeed not, Mr. Adams. I am only quitting my old way of teaching to begin, by God's grace and guidance, a better type of teaching in which all members in the class can participate, and on an equal basis develop the lessons being studied during the class period."

Lesson Material and the Home

By WILSON C. EGBERT

ONE of the perennial worries of Sunday school staffs has to do with the co-operation between parents and teachers. The answers, perennially given, range from suggestions for a program of teacher visitation to more elaborate church

school P. T. A. meetings. Yet there is one simple device that is frequently overlooked. There are two Sunday-by-Sunday bonds between the parent and the teacher. They are linked by the pupil, and by the material. The teacher is in-

terested in both, or at least should be. The parent is interested in both, or at least ought to be. This Sunday-by-Sunday bond can be of immense value, especially when it supplements the program of a visiting teacher, or a P. T. A.

The following suggestions may be of help to you. You may add other variations of use even more valuable. Here is a starter:

1. Encourage your class members to finish uncompleted portions of the lesson at home. A few phone calls inviting mothers to help with such homework, and giving specific help where needed, will be necessary to start this program.

2. Wherever possible, encourage the home to keep the quarterlies in the child's library. The books are attractive, and lend themselves to re-reading.

3. Look on the quarterly as a workbook. It belongs to the child. It is not an Indian gift made by the Sunday school to the pupil. It is to be *used*, not preserved in spotless fashion for succeeding classes. If the pupil "does" something, he has a reason for keeping it, and for returning to it time and again. Primary and junior children are usually inveterate collectors. Why not make use of that trait?

4. In the case of primary classes, encourage pupils to place the lesson material somewhere in their rooms till the next Sunday morning. If a lesson leaflet is on the dresser, some parent is bound to see it—and examine it—sooner or later. Parents may be encouraged to leave a little "prayer corner" in children's rooms where such material can be kept. Inexpensive folders for keeping primary lesson material may be secured from your publishing house.

5. Teachers of junior classes may lend everyday application to the lesson by asking the class to clip pictures pertaining to the lesson.

Believing that most parents want to co-operate with the Sunday school, Pastor Egbert outlines some helpful suggestions for securing such co-operation. The initiative, however, has to be taken by the school and its teachers.

The youngsters may "tip" the clipping or picture into the proper spot with a bit of paste or glue. Parental co-operation is sought when youngsters have to find such pictures for public school. Sunday schools can try at least.

6. Intermediate teachers may remind their classes that the Sunday school material will help illustrate the truths they learn in cate-

chetical classes. Parents, and pastors, might be contacted when especially pertinent material is handled in class.

7. Visitors really ought to be given a copy of the quarterly. It comes with poor grace to snatch away the copy of the Sunday school material at the close of class. One quarterly is equal in cost to four postage stamps. We use that many on prospective members. Let the quarterly be a silent evangelist. It

is a fine memento of a visit, and an inexpensive gift to those we hope to see again.

8. Most parents want to help. Most parents do not know how to help. If teachers try, in person-to-person contact or over the phone, to get across the idea that they care about the pupil at other times than on Sunday morning, parents will come through. Most folk love their own flesh and blood.

Something That's Always New

By W. G. MONTGOMERY

I WOULD LIKE to suggest to any teacher who may be looking for something new with which to interest his class, that there is one subject which never grows old. It is that which has to do with the struggles of men and women.

It is this human interest material which makes the Bible so interesting. The Bible tells the stories of men and women, how they lived, what they did, how they succeeded and suffered, dreamed and sometimes died for their faith.

Now, since human nature is always the same, the problems they faced are still our problems. And

the Bible is still the most modern book in the world. It deals with life in the raw as well as the finished product. Not only is it the great source book, but is the teacher's best textbook.

The Bible is filled with human interest stories, which become bait for the hook that still catches men. Jesus had this kind of teaching in mind when He called those two fishermen and told them He would make them fishers of men. They could catch men, He was sure, because they had been able to catch fish. Jesus knew that bait was necessary in both cases. So these fish-

ermen were already in possession of the first great principle of teaching, even if they had not studied psychology or pedagogy. They had known struggle, hardship, toil, and this experience would become a point of contact through which they could meet the masses and persuade them of a better life.

This concrete application of truth is always new and still appeals to us. The average person may not care much for logic, nor take time to reason out for himself all the Christian doctrines talked about by theologians, but he is interested when he can see God working in human lives, and feel Him in his own. For it is still a fact that most of us are still drawn to God more through the heart than through the head.

Your class, my class, any class likes to talk about the experiences that transformed other lives, and which will help them meet with braver hearts their own problems.

I find it much better in teaching to use human lives for inspiration than mere, cold, abstract facts. It is doubtful if logic of itself ever turned anyone toward a better life; but love, emotion, sympathy which come to us out of the life struggles and experiences of oth-

ers, have swept multitudes into the kingdom of God.

Books of biography are popular because we never grow tired of learning about people. This sort of interest is elemental and will ever be so. The teacher who keeps this fact in mind will not have much difficulty in holding the attention of his class. Using a human experience story of some Bible character, embodying the abstract truth in concrete form, is an excellent device for catching men for your class and Christ.

The "where" and "when" of the lesson are not nearly so important as the "who" and the "what." A little time may be taken to discuss the geography of the lesson, the place where it happened, and when. But don't give too much time to that part. The big part of it is the character discussed and what he did. As soon as you get into the life story of the man or woman in the lesson, and begin discussing what that person did, your class will be all interest.

Take Elijah, for example. A lesson on Elijah can be either dull or interest gripping, depending on the way it is presented. If the lesson is confined to a geographical description of the places he visited, tracing the journeys and giving

the dates in the life of that strange man, you would not get much attention from the average class. All this is important but it has a minor place.

The big, gripping lesson on Elijah is the man himself, the story of his experiences, combats, battles, victories and defeats; his moods and manners of life, his spiritual heights and depths. Presenting him in this way, there is no end to the interest you can arouse.

Then, by comparing the things Elijah fought for with what we find in modern life, shifting the lesson study to our modern Elijahs, you may kindle the same flame for righteousness in your class as Elijah possessed, which could lead to the same spirit of service in your students as Elijah rendered in his day. Thus, with a little adaptation, any ancient Bible character can become as modern as tomorrow's newspaper.

I doubt if it does much good to teach lessons on Elijah unless we can inspire our class with something of the same zeal and loyalty that Elijah possessed. Just as his cloak fell upon Elisha, so ought it also to fall upon us. The same is true of other great Bible characters. And the best way, I believe,

to catch the interest of a class today and hold it to a life of service, is to imbue it with the spirit of those Bible heroes by holding up their life experiences as an incentive to our own efforts.

Since our teaching has to do with human lives of today, and since a basic purpose is to lead them into greater service to mankind and the Master, I am sure that as teachers, we can do no better than to use human experiences, great and small, ancient and modern in order to arouse interest in our class; and this type of teaching is always new.

Human interest of this sort is at the heart of every best selling book, and the Bible is full of it. So, when we look for something new in order to hold the attention of the class, we need not turn to the popular publications, the daily newspaper, or to the sensational publicity seekers who are doing their stunts to seek attention. None of this is new, and most of it of no importance. This sort of tripe has been doled out for ages. But we can find something new by opening the pages of the Bible.

Hundreds of characters in this holy book are blazing with glory, and alive with interest compelling attention for our own day. These

heroes, such as we find listed in the eleventh chapter of Hebrews, and all through the Bible, present in their own lives, down to earth lessons on every problem human beings face today. I suggest, there-

fore, that when a teacher is looking for interesting illustrations, he make liberal use of these Bible characters. The Bible is always new. Its message never ceases to be relevant.

Formal Worship with Juniors and Intermediates

By CECILIA ANDERSON

"Deep calleth unto deep," the Psalmist said,
And I could picture endless sea and sky
Merged into one vast crystal depth of blue,
With waves that feel the tug of tides on
high.

But better have I learned what words can
mean

Than from the images of tide and weather;
For there are moments when my soul lifts up
And God bends down, and we are one
together."

ESTHER BALDWIN YORK.

WHAT IS worship? To explain what worship is or what it does is difficult. A definition can not adequately give full meaning to the word for it is a personal experience fraught with depth and spiritual mystery. In general terms we can say that it is an experience into which God enters for the changing and enriching of life. At best we might give some of the characteristics of worthy worship, indicate the pur-

poses of it, suggest helpful patterns of worship for the church school, and list vehicles of expression. Let us recognize that the church school has no greater responsibility than providing opportunities for worship experiences for its boys and girls. Worship is essential for Christian growth, and it must be considered as much an integral part of the curriculum as study materials and therefore be judiciously planned for and carried out with thought and care.

We Look at Our Purposes

Perhaps we should direct our attention first of all to the admonition that we must never consider the worship in the Sunday school a substitute for worship with the church family in the sanctuary; it

is rather supplementary to it and a training for meaningful participation in it.

A primary and over-all purpose of worship is to develop an awareness of God, God the Father as revealed through Jesus Christ. Boys and girls are aware of a Power outside of themselves and yet a part of them, and Christian education through worship helps the children find their relationship to Him. This consciousness of God should be so pervasive that it colors every facet of their personalities.

The provisionary school or department plans a worship that gives a place to confession of sin and restitution to the Father-heart, a means whereby lives may be measured by the Master's life, a quiet time for reflection and thought, an opportunity for the practice or habit of prayer, and lastly, finds and points out ways of sharing Christian experience with others.

Worship should help to develop the inner drives that send boys and girls out into the world practicing the principles of the Christian life expounded in the school, the church, and Christian home. Emotion can be described as a springboard for action, and it must be brought into

play to help expand inner compulsions. No great cause is achieved without being embraced by a great heart. We need not be afraid of *feeling* in worship, in fact, we should strive to arouse worthy feelings but then direct them into constructive channels of Christian service.

Foundations for inner spiritual resources must be laid in childhood so that all of life with its inevitable sorrows, heartaches, and reverses may be met with courage and quietness of heart, mind, and being. Worship must help lay these foundations even in the life of the very young that living may become the joyful, abundant, overflowing way of life of which Jesus spoke.

We Understand Our Boys and Girls

In planning for worship experiences it is important for us to remember that worship does not take place apart from experience. Associations back in life are pertinent to planning if we would capture interest so that hearts and minds be unlocked.

Children and youth are naturally quick, observing, and receptive. We must have faith in this sensitivity of the pupils. I believe it was the recognition of this that

made Jesus say, "Except one become as a little child he shall in no wise enter the kingdom of heaven." Because of the impressionableness of the pupils, what we present as well as how it is offered must be carefully noted.

Pupils in the age group for which we are writing have not yet lost their capacity for wonder and enjoyment. And closely akin to this is a curiosity about life and the relation of one phase of life to another. Happiness, too, is so much a part of childhood and youth. To them life is a thing of beauty, to be enjoyed and not endured. If we take into consideration all the above characteristics and make experience a subject of thought, song, and prayer, worship will come spontaneously and naturally.

We Consider Environmental Factors

Worship does not take place by chance. Like other experiences it is caused by factors which precede or accompany it. People, leadership in particular, and the place of worship are pertinent to our consideration. Some educators say that 90 per cent of good teaching depends upon the personality of the teacher, the rest is technique and material. As much can be accom-

plished through worship as the lesson, therefore primary qualities of a leader of worship should be a radiant spiritual vitality and sincerity of spirit. Of course the leader must understand worship and possess skill in conducting it.

The place where the human meets the divine should be worthy of this service—a place of beauty and holiness. These four things concerning the room are of consequence: cleanliness, orderliness, beauty, and the presence of pictures or other objects of religious significance. Then, too, it should be so arranged as to give one a feeling of at-homeness. Any disturbing influences must be eliminated so that spirit can meet with spirit.

We Design a Pattern

Worship consists of certain elements that must be combined with symmetry. Parts related to one another are combined to give sequence and balance, and in such a manner that they move toward a climax. Elements to be concerned with in worship are:

- adoration and praise
- confession and petition
- challenge
- dedication.

Suitable worship patterns must be worked out by each individual

school. Vehicles for expression are many; there need never be monotony, for even though a more or less set form is used, ample modification is possible through employing varying mediums. Some of various means of expression are:

- hymns
- prayers
- calls to worship
- litanies
- Scripture
- instrumental music
- sentences of invitation
- responsive readings
- doxologies and glorias
- choral responses
- offertory
- creeds
- anthems
- talks
- stories
- dramatic presentation

- readings
- poems
- moments of silence
- hymn and picture interpretations
- benedictions

A theme is selected for a worship service and all elements are unified around the chosen topic. Rather than have unrelated topics from Sunday to Sunday it is better to select them on the basis of a series; thus the services have a cumulative value and they may even move toward a climax. It is well to plan the worship so that it parallels or undergirds the unit or course of study. Supplementary themes, for example, for a series in the Junior and Intermediate Courses, II Quarter, III Year, *Christian Growth Series*, are suggested:

Junior Course, II Quarter, III Year, Unit C—"Paul Carries on Jesus' Work"

Lesson

- 8. The Church Spreads
- 9. Church Leaders Disagree
- 10. Christianity Goes into Europe
- 11. Paul Says Farewell
- 12. Paul Goes to Rome
- 13. A Prisoner Preaches

Worship Theme

- We Are Witnesses
- Making Important Decisions
- Expanding Frontiers
- Living for Jesus
- Tell Me the Old, Old Story
- Open Doors

Intermediate Course, II Quarter, III Year, Unit C—"Redemption"

Lesson

- 10. How Did Jesus Prepare for the End?
- 11. How Was Jesus Convicted?
- 12. How Did the Cross Come?
- 13. How Was God's Way Triumphant in Jesus?

Worship Theme

- The Place of Prayer
- Facing Injustice
- Forgiving Others
- God's Way Completed

Perhaps it will help us to visualize a pattern of worship if the structure for a form is developed, using one of the above themes. In many of our church schools it is not possible for the junior and intermediate departments to meet separately and each have its own worship. In these instances it may

be possible to use the themes of one series of lessons from the junior quarterly for several Sundays and then change to themes suggested by the intermediate quarterly lessons. In still other cases it may be more desirable to use more general themes of interest to both age groups. Two suggested forms of worship follow:

Junior: Lesson 8—"The Church Spreads"

Worship Theme: "We Are Witnesses"

Music: "O Zion, Haste, Thy Mission High Fulfilling"

A Salutation to Praise: (by leader) Psalm 111

Praise ye Jehovah.

I will give thanks unto Jehovah with my whole heart,
In the council of the upright, and in the congregation.

The works of Jehovah are great,

Sought out of all them that have pleasure therein.

His work is honor and majesty;

And his righteousness endureth forever.

He hath made his wonderful works to be remembered:

Jehovah is gracious and merciful.

He hath given food unto them that fear him:

He will ever be mindful of his covenant.

He hath showed his people the power of his works,

In giving them the heritage of the nations.

The works of his hands are truth and justice;

All his precepts are sure.

They are established for ever and ever;

They are done in truth and uprightness.

He hath sent redemption unto his people;

He hath commanded his covenant for ever:

Holy and reverend is his name.

The fear of Jehovah is the beginning of wisdom:

A good understanding have all they that do his commandments:

His praise endureth for ever.

The Call to Prayer: (by leader) O come, let us worship and bow down.

School: Let us kneel before the Lord our Maker.

Prayer: (by Junior)

O God, our Father, we have come to our church this morning to think together about Thee and what Thou hast done for us. We know that from Thee comes every good thing. Thou didst give us the beauty of this earth, love and care, happiness in our hearts, great thoughts, and strength to do great works. Thou didst give us Jesus Christ who came that we might live more abundantly. We thank Thee for the great men and women who have spread the gospel of Jesus Christ.

Forgive us, O Father, that often we have not heard when Thou hast spoken to us. Cleanse us from our sins and past mistakes. Help us to be better listeners and doers of Thy Word. Amen.

Response: (Solo voice or small choir of voices) "Spirit of Truth, We Call"

Introductory statement: (leader) Some of the Christians who escaped the persecution in Jerusalem went to Antioch. Here they told the story of Jesus, and many more new Christians were added to their number. Soon they needed help, and Barnabas was sent. More and more people were added, and then Barnabas needed another helper. In the words from the Bible we hear this story and we learn who came over to help Barnabas.

Reading of Scripture: (by Junior) Acts 11. 19-26

Statement by leader: Even in our day the church needs helpers. Our story today tells us how some boys and girls found ways of helping.

Story: "Would You Like to Help?" (May either be told by leader or dramatized by a group of children. A tract which can be secured from Augustana Book Concern, Rock Island, Illinois.)

Hymn: "Dear Lord and Father of Mankind." Verses 1 and 2

Benediction: And now may the blessing of the Father, Son, and Holy Spirit be with you now and evermore. Amen.

Intermediate: Lesson 13—"How Was God's Way Triumphant in Jesus?"

Worship Theme: "God's Way Completed"

Music: "Spring Song"—Mendelssohn

Opening Thought: Psalm 67

God be merciful unto us, and bless us,
 And cause his face to shine upon us;
 That thy way may be known upon earth,
 Thy salvation among all nations.
 Let the peoples praise thee, O God;
 Let all peoples praise thee.
 Oh let the nations be glad and sing for joy;
 For thou wilt judge the peoples with equity,
 And govern the nations upon earth.
 Let the peoples praise thee, O God;
 Let all the peoples praise thee.
 The earth hath yielded its increase:
 God, even our own God, will bless us.
 God will bless us;
 And all the ends of the earth shall fear him.

Hymn: "The Day of Resurrection"

Meditation:

Scripture: Luke 24. 45-53

Story: "Christ and the Cedar Tree"

Prayer: Dear Lord, we are bound to praise Thee for Thy glorious plan which Thou hast purposed for the redemption of man. Thou didst send Thy Son to die on the cross to take away the sin of the world and by His rising again brought to us everlasting life. May our lives show forth our praise by service to Thee and to our fellow men.

Affirmation of Faith: Use Explanation to the Second Article of Apostles' Creed.

Hymn: "I Gave My Life for Thee"

Benediction:

We Train for Worship

No matter how well planned a worship service is, one's goal is only partly accomplished unless it is carried through properly. Children must be trained for worship; there is much need that they learn the function of worship, what happens when they worship, and why they do certain things. A period

preceding the worship service is often used for training pupils in worship, teaching them new songs, litanies, etc., and making them acquainted with the ritual. We can begin with the simplest rituals and progress to more elaborate forms of service later in the year. Appreciation of and participation in worship will come with their Christian growth.

God in Nature

By JOHN F. PALM

IN the Saviour's miracle of feeding the five thousand is illustrated the working of God's power in the production of the harvest. Jesus draws aside the veil from the world of nature, and reveals the creative energy that is constantly exercised for our good. In multiplying the seed cast into the ground, He who multiplied the loaves is working a miracle every day. It is by a miracle that He constantly feeds millions from earth's harvest fields. Men are called upon to co-operate with Him in the care of the grain and the preparation of the loaf, and because of this they lose sight of the divine agency. The working of His

power is ascribed to natural causes or to human instrumentality, and too often His gifts are perverted to selfish uses, and made a curse instead of a blessing. God is seeking to change all this. He desires that our dull senses shall be quickened to discern His merciful kindness, that His gifts may be to us the blessing that He intended.

It is the power of God that gives life to the seed; and of that life, we, in eating that grain, become partakers. This God desires us to discern; He desires that even in receiving our daily bread we may recognize His agency, and may be brought into closer fellowship with Him.

By the laws of God in nature, effect follows cause with unvarying certainty. Here no pretense is tolerated. The reaping testifies to the sowing. Men may deceive their fellow men, and may receive praise and compensation for service which they have not rendered. But in nature there can be no deception. On the unfaithful farmer the harvest passes sentence of condemnation. And in the highest sense this is true also in the spiritual realm. It is in appearance, not in reality, that evil succeeds. The child who plays truant from school, the youth who is slothful in his studies, the clerk or apprentice who fails in serving the interests of his employer, the man in any business or profession who is untrue to his highest responsibilities, may flatter himself that, so long as the wrong is concealed, he is gaining an advantage. But it is not so; he is cheating himself. The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come.

The harvest is a reproduction of the seed sown. Every seed yields fruit "after its kind." So it is with the traits of character we cherish. Selfishness, self-love, self-esteem, self-indulgence, reproduce them-

selves, and the end is wretchedness and ruin. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6. 8). Love, sympathy, and kindness yield fruitage of blessing, a harvest that is imperishable.

In the harvest the seed is multiplied. A single grain of wheat, increased by repeated sowings, would cover a whole land with golden sheaves. So widespread may be the influence of a single life, of even a single act.

What deeds of love the memory of that alabaster box broken for Christ's anointing has through the long centuries prompted! What countless gifts that contribution, by a poor unnamed widow, of "two mites, which make a farthing" (Mark 12. 42), has brought to the Saviour's cause!

The lesson of seed-sowing teaches liberality. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9. 6).

The Lord says: "Blessed are ye that sow beside all waters" (Isaiah 32. 20). To sow beside all waters means to give wherever our help is needed. This will not tend to

poverty. "He that soweth bountifully shall reap also bountifully." By casting it away the sower multiplies his seed. So by imparting we increase our blessings. God's promise assures a sufficiency, that we may continue to give.

More than this: as we impart the blessings of this life, gratitude in the recipient prepares the heart to receive spiritual truth, and a harvest is produced unto life everlasting.

By the casting of grain into the earth, the Saviour represents His sacrifice for us. "Except a corn of wheat fall into the ground and die," He says, "it abideth alone; but if it die, it bringeth forth much fruit" (John 22. 24). Only through the sacrifice of Christ, the Seed, could fruit be brought forth for the kingdom of God. In accordance with the law of the vegetable kingdom, life is the result of His death.

So with all who bring forth fruit as workers together with Christ; self-love, self-interest, must perish; the life must be cast into the furrow of the world's need. But the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So the life that will be preserved is the life that

is freely given in service to God and man.

The seed dies, to spring forth into new life. In this we are taught the lesson of the Resurrection. Of the human body laid away to moulder in the grave, God has said: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power" (1 Cor. 15. 42-43).

As parents and teachers try to teach these lessons, the work should be made practical. Let the children themselves prepare the soil and sow the seed. As they work, the parent or teacher can explain the garden of the heart, with the good or bad seed sown there, and that as the garden must be prepared for the natural seed, so the heart must be prepared for the seed of truth. As the seed is cast into the ground, they can teach the lesson of Christ's death; and as the blade springs up, the truth of the Resurrection. As the plant grows, the correspondence between the natural and the spiritual sowing may be continued.

The youth should be instructed in a similar way. From the tilling of the soil, lessons may constantly be learned. No one settles upon a

raw piece of land with the expectation that it will at once yield a harvest. Diligent, persevering labor must be put forth in the preparation of the soil, the sowing of the seed, and the culture of the crop. So it must be in the spiritual sowing. The garden of the heart must be cultivated. The soil must be broken up by repentance. The evil growths that choke the good grain must be uprooted. As soil once overgrown with thorns can be reclaimed only by diligent labor, so the evil tendencies of the heart can be overcome only by earnest effort in the name and strength of Christ.

In the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him. No one can succeed in agriculture or gardening without attention to the laws involved. The special needs of every variety of plant must be studied. Different varieties require different soil and cultivation, and

compliance with the laws governing each is the condition of success. The attention required in transplanting, that not even a root fiber shall be crowded or misplaced, the care of the young plants, the pruning and watering, the shielding from frost at night and sun by day, keeping out weeds, disease, and insect pests, the training and arranging, not only teach important lessons concerning the development of character, but the work itself is a means of development. Cultivating carefulness, patience, attention to detail, obedience to law, imparts a most essential training. The constant contact with the mystery of life and the loveliness of nature, as well as the tenderness called forth in ministering to these beautiful objects of God's creation, tends to quicken the mind and refine and elevate the character; and the lessons taught prepare the worker to deal more successfully with other minds.

"If, as you go out into your work, you succeed without suffering, be not unduly elated—someone who preceded you has done the suffering! And if you suffer without succeeding, be not unduly cast down—someone will yet come and succeed where you suffered!"—AUTHOR UNKNOWN.

The Road to Themselves

By CARL J. SILFVERSTEN

NOT ONE of us has escaped the experience at night time of meeting a car with glaring headlights. You may have been at the wheel, or you may have been a backseat driver. (Yes, it could be as the woman expressed it, "I was driving downtown with my husband at the wheel.") Under all circumstances the oncoming car with undimmed lights is a hazard to other cars. To avoid an accident you have to slow down, if not stop entirely, and take a careful look over in the direction of the ditch. An untold number of drivers have been headed toward the ditch or against some other undesirable objects on the side of the road and accidents have followed. All because the driver coming from the opposite direction thoughtlessly neglected to adjust the headlights on his car.

The neglect may be ascribed to a number of causes, like forgetfulness or conversation or some other reason. But in the greater number of cases this neglect can easily be ascribed to a deeper underlying cause, namely, perverted human nature. The man (or woman) behind the wheel does not

take into consideration the discomfort of others, just so he himself is safe.

This is observed not only when it comes to the matter of night driving, but it is repeated in daytime as well. The driver insists on being the first and only one who deserves any consideration. He comes to a crossing and someone else comes from a different direction, right or left. He must be the first to cross the road, so he steps on the gas, never considering the other driver. Sometimes he gets away with it. But just as likely the other driver is of the same mind and there is a collision. If the drivers are alive after the "accident," you will hear some heated arguments, each driver contending he had the right of way and the arguments sometimes end up in blows.

On a wider scale we see the same thing repeated on the highway of life. This is a crowded highway. Everyone is on the move. Also there are those who seem to think that the highway is only for themselves: no one else should be considered. All others must yield to their demands and get out of

the way for them. In no instance will they yield. But such an attitude is always the cause of misery and sorrow. Our world would be a far better place to live in, if all human beings were considerate toward one another. Then there would not need to be any wars between nations; there would not be strife between capital and labor; there would not be any broken homes with disruption of family life. Life would be much happier, and law and order would prevail.

Now, what is the remedy for a situation of that kind? The first thing most people usually think of is to pass laws in order to prevent the evil. Thus an enormous group of laws is passed to counteract an existing evil. But the results are far from satisfactory. Too often the passing of laws does not get at the root of the matter. We must also try to change human beings.

We would have more order and less trouble if everybody would learn to obey the laws of God, to uphold the dignity of the Ten Commandments. This is less expensive to both state and community as well as to the individual. God's blessing follows by taking such a course. What we need to do under all circumstances is to

listen to God's own instructions. He tells us among other things that "righteousness exalteth a nation." And that goes for the individual as well. The apostle of old exhorts us with these words, "Look not every man on his own interest, but also on that of others." And from the Lord's Sermon on the Mount we have the guiding principle: "Whatsoever ye would have men do unto you, do ye also unto them." There are reasons why this is called the Golden Rule.

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

Visual Education Films. The *Lutheran* reports that its group of congregations and Sunday schools in Wisconsin (U. L. C.) have recently reported great success with the use of visual education films. The most frequent use is made of them in the Sunday school work, resulting in large increases in the attendances. Missionary projects rank second. The Milwaukee public library lends assistance by loaning films to churches.

The pastors, however, warn prospective users of such aids that the movies must be a supplementary

aid in church education. They must not be simply an entertainment.

* * *

An Experiment. The Indianola Methodist Church of Youngstown, Ohio, is trying a new plan in its Sunday school work, which will be watched with interest by those on the alert for new methods. The traditional type of classes has been discarded, and courses similar to college seminars and weekly Sunday evening forums patterned after the "Town Meeting" radio program have been substituted.

* * *

Prize-winning School. The Sunday school of St. Peter's Lutheran Church (Am. Luth.) of Santa Ana, California, was awarded a silver cup for the best attendance improvement at its recent Rally Day service. The cup is presented each year by the city's Sunday school superintendents' association to the school that makes the best attendance gain. Attendance at St. Peter's Sunday School on Rally Day was 268, a 182 per cent increase over last year's weekly average and a 90 per cent gain above attendance on Rally Day last year.

Through the efforts of the superintendents' association Santa

Ana city busses pick up anyone going to church or Sunday school and give them free transportation.

* * *

Essential Social Action. The social action department of the U. L. C. Board of Social Missions at its recent meeting told the board that: "There is less than two per cent delinquency among children living under the protective custody of congregational life in Sunday school and church worship services. Children of the church play in the same streets and attend the same schools as the wayward, yet they live under the influence of the gospel which provides the protection of God to rescue them from the threatening perils of sin.

"Congregations under the care of faithful pastors and teachers are the vital cells in the saving of youth in society."

The committee also stated that: "Among people living outside the influence of the church, 40 per cent of marriages end in failure. Failures occur in less than one per cent of the marriages of devout Christians coming from Christian homes, reared in Sunday school and continuing therein, and holding active membership in the same church."

Active Men's Class. Zion Lutheran Church (U. L. C.), Harrisburg, Pennsylvania, has an organized men's Bible class numbering 350, which is active in the work of the Sunday school and church. A layman, Mr. C. B. Connor, is president and sees to it that once a month the schedule of teachers and the devotional program is mailed to each member. A weekly news letter, containing a synopsis of the lesson, is mailed to approximately 150 friends of the class and to sick members.

The class voted at its annual meeting to co-operate with the church and its other organizations in providing a program of visual education. It sponsors, with the Brotherhood, monthly social meetings for the men of Zion Church.

* * *

Visual Aids. Church-Craft Pictures (formerly Cathedral Pictures) of St. Louis, a company formed by teachers, pastors and seminary professors of the Missouri Synod, is engaged in preparing a set of two and three dimensional natural color pictures of 180 Bible stories for the use of Sunday school pupils, Bible students and members of congregations. There will be 90 of these sets for the

Old Testament and 90 for the New Testament. The purpose of this effort is to provide, not mere entertainment, but high quality teaching tools for the church. "Intensive research is carried on before production begins on any one of the series so as to make certain of their being correct, Biblically."

The actual production of the pictures has been assigned to the Cecil B. DeMille Pictures Corporation in Hollywood. About forty-five separate stories have already been completed. "The pictures will be released for use in Sunday Schools, Christian Day Schools, Vacation Bible Schools and Bible Classes in some 235,000 churches throughout the nation," says the *American Lutheran*.

* * *

Attendance Records. The *Christian Herald* has been noting attendance records in Sunday schools, sent in by readers from all over the United States. Up to the present writing the most remarkable record reported is that made by Mr. L. E. Lookabill, aged seventy-seven years, of Roanoke, Virginia. Recently he missed a Sunday school session for the first time in sixty-three years! And he missed because he was hospitalized.

Using Teaching Films Effectively

From page 2

study of church-school materials, textbooks, and reference books, by discussion of related still pictures, and by other methods which the ingenuity of the teacher may suggest. Never show a teaching film without first telling the students what they should look for. Interest them in what they are going to see.

Before starting the projector, the students were first told what to look for. Then they saw the film. Immediately after the showing, the important points should be discussed and questions asked. Most teaching films can be shown profitably more than once. Try to arouse a desire to see a part or all again. Each showing should be followed by thorough discussion or by other related, teacher-pupil activity. Repeat the projection whenever the class can benefit by more than one showing. Instructors have discovered that some films can be shown as many as seven times and that something new can be learned each time. However, the class should not be bored by repeated

showing of easy-to-understand films.

Some instructors desire a means to measure the achievement of their students resulting from correlation of the film with the lesson materials. A few teachers prefer to give a short written or verbal test. Activities related to the film and lesson would produce more lasting results. A good follow-up after presenting the film helps the teacher learn the effectiveness of his own teaching. However, the outcomes sought by the church are difficult to measure by the pencil-and-paper test. The church seeks results on many levels: information, attainment of attitudes and ideals, learning to live the Christian way of life, development of sound character, and an identification of the personality with that of Christ. Some of these results can not be measured by human standards, but this does not minimize their importance.

The projection equipment should be completely set up and tested before the students enter the room. To obtain the best results, the following suggestions should be observed:

1. The pupils should be seated so that the front seats are no nearer to the screen than twice the width

of the projected picture, and the rear seats no farther from the screen than six times the width of the projected picture.

2. Thread the film in the projector and check the focus.

3. Clean the lens and the film aperture of the projector.

4. Place the sound box where the best results are obtained. (In a room with poor acoustics, the sound quality can be improved by hanging the sound box near the ceiling with the front of the box tipped toward the audience.)

5. Avoid seating persons too far to either side. Being seated where one is squarely in front of the screen is the most desirable position. None of the audience should be placed beyond an angle of 25 degrees.

Our Undeveloped Resources

From page 6

Although some of these amounts may seem large in the light of present-day standards, the fantastic sums spent for items that contribute nothing to the spiritual well-being of mankind make even more exorbitant figures.

The National Stewardship Institute points out that even though

all the wealth of the large private foundations, corporations and of generous large givers were concentrated in direct support of religious, character-building and welfare institutions, the total would be utterly inadequate in volume and these gifts might conceivably do more harm than good by lifting from the shoulders of the average citizen a divinely-given, wholesome responsibility and privilege of sharing with the needy and contributing to the interest of local, national and international philanthropies.

* * *

Some Interesting Figures. From the statistical table of the membership and finances of the Lutheran Church of the United States and Canada, as published in the latest issue of *The National Lutheran*, we learn that there are almost two million children (1,974,014) enrolled in the 24,129 religious congregational schools of our church; and that 194,814 teachers and officers are in charge of this army of young Lutherans. Since the total baptized membership of the Lutheran Church of North America is 5,522,307, it is evident that about two out of every six members are in a parish school.